pastoral groups in the uplands of the province, the Kazakhs and Kirghiz. Thus the scale of racial composition suggests that invading Mongoloid peoples, largely nomadic, have merged in varying degrees with an indigenous Alpine population.

Although the only terminology which has any validity in the scientific classification of races in Sinkiang is along the lines men-

tioned above, use is often made of terms like "Turkish race" or "Kirghiz race." Actually, such terms designate not racial but linguistic categories.

If "language" is defined in such a manner as to include mutually intelligible forms of speech, and to exclude mutually unintelligible forms, then it appears that there are ten main languages spoken in Sinkiang. These are distributed among three distinct linguistic families, the Altaic, Indo-Chinese, and Indo-European. The languages in the Altaic group are distributed among three subgroups, the Turkic, Mongolian, and Tungus. The classifica-

towards Russia, Turkey, and England. The cultural cohesion created by Islam that connects Chinese Turkestan with Russian Turkestan and other neighboring Muslim countries, and that created by Buddhism that connects Mongolia with Tibet through Chinghai and small areas of Sinkiang, marked the four provinces of Sinkiang, Chinhai, Kansu, and to a small degree, Shensi, as one single area which represents one administrative unit.

The Eastern Turks:

The main pattern of social life of the Eastern Turks is based primarily on "Oasis Agriculture" with its irrigational complex. All agriculture in this area is made possible through the organized use of water. The family organization among the Eastern Turks is therefore an extended one, since a certain level of productivity can only be reached through collective labor (upkeep of irrigational systems and dikes). One reason the Eastern Turks developed the extended family pattern is that the family recieves water in proportion to the amount of labor its members put into the upkeep of irrigational systems and canals; the greater the family, the more water is therefore provided for their land.

The Internal structure of the family system is not based upon clan rules. Eastern Turkic communities are governed by a body of leaders, selected from the community itself whereas the larger governmental districts are headed by Chinese officials or, at present, by Chinese Communists. A secondary aspect of Eastern Turkic social life is formed by trade and handicrafts. Merchants and craftsmen form "guilds" which in turn influence the social life of the community.

Kirghiz and Kazakhs:

Kirghiz and Kazakh society is clan-based. (The definition of the notion of "clan" is explained in the chapter about the Social Structure.) All family relationships are deeply rooted in the clan system. The main pattern of social life among these two tribes is created by their nomadic way of life, whose most essential economic activity is cattle breeding. The transition to a semi-sedentary life is now under way. The Communists insist that the Kirghiz and Kazakhs occupy a permanent winter camp site, since this facilitates better political control over the tribes. The choice of the summer camp site still remains more or less in the hands of the tribes. Kirghiz and Kazakhs are ruled by "bяks," or "manaps" (elders) responsible to the Chinese officials.

The Mongols: general remarks.

Mongol social life is based on nomadic pastoralism. The basic unit is the nuclear family. A group of patrilineally

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TABLE 10

Autonomous Administrative Units at or above the County Level:

NAME	DESCRIPTION
SINKIANG UIGHUR AUTONOMOUS REGION	Same as the former Sinkiang province
Kazakh autonomous chou of Ili	The three former special districts of Ili, T'a-ch'eng, and Altai (Chuguchak)
Mongol autonomous chou of Pa-yin-ko-leng (Bayankara)	Including the two counties of Ho-shuo and Ho-ching, and the Moslem autonomous hsien of Yen-ch'i
Kirghiz (Kolkoz) autonomous chou of K'e-tzu-le-su (Koslesu)	Including the three counties of A-ho-ch'i, U-ch'a, and A-t'u-shih, and the Tajik autonomous hsien of T'a-shih-k'u-erh
Moslem autonomous chou of Ch'ang-chi (Changki)	Including the three counties of Urumchi, Mi-ch'uan, and Ch'ang-chi
Mongol autonomous chou of Po-erh-t'a-la (Borotala)	Including the three counties of Wen-ch'uan, Chingho, and Po-lo
Sibe (Sibo) autonomous hsien of Ch'a-pu-cha-erh (Chapchal)	In the Ili area
Mongol autonomous hsien of Ho-pu-k'o-sai-erh (Hobukozel)	In the T'a-ch'eng (Chuguchak) area
Kazakh autonomous hsien of Pa-li-k'un (Balikun)	The former county of Ch'eng-hsi
Moslem autonomous hsien of Yen-ch'i (Yenki)	The former county of Yen-ch'i
Kazakh autonomous hsien of Mu-lui	The former county of Mu-lui-ho
Tajik autonomous hsien of T'a-shih-k'u-erh (Tash Qurghan)	An area comprising the former counties of P'u-li, Wu-shih, Ying-chi-sha, and Su-fu

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Table 3. CHINESE AND NON-CHINESE IN REGIONAL, PROVINCIAL, AND LOCAL GOVERNMENTS

	total	Han Chinese	From the National Minorities	Unknown
Regional: Top level (in 1952)				
NW MAC	43	35	8	--
Provincial: Second level (in 1950)				
Shensi People's Government Council	39	37	2	-
Kansu " " "	29	21	8	-
Chinghai " " "	22	12	7	1
Sinkiang " " "	31	13	15	3
Total	121	85	32	4
(Total in 1951)	133	78	55	-)

County Magistrates: Third level (in 1951)

Shensi:	Chinese, head of all municipalities and counties
Kansu:	in the Linhsia Administrative District, 6 counties: 3 Chinese, 3 from the minority nationalities
Chinghai and Ninghsia:	in 35 counties: 13 Chinese, 22 from the minority nationalities
Sinkiang:	80 counties, 13 Chinese, 67 from the minority nationalities.

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3:Cable & French M-5 (1926) 1927 AF13 Northwest China
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exclusive use of a small kitchen, in which we cooked with our own utensils. Our word was accepted that no pork, lard or swine's flesh of any description would be used, nevertheless the members of this large Moslem clan preferred employing another kitchen rather than that contaminated by wandering Gentiles.

The landlord was on the spot to receive us, and at once we were served with a melon, which was entirely worthy of the reputation that Hami has gained for this fruit. An hour later we sat down to an abundant meal of rice and good Chantow bread, a dish of chopped mutton and egg-plant fried together, a plate of French beans *sautés* in mutton fat with sliced cucumber, and the whole accompanied by unlimited 'sweet water' tea, followed by slices of cantaloupe melon—truly a feast for the gods!

Before we had finished our meal Mr. Hunter arrived with an armful of our much accumulated mail, which kept us fully occupied for the remainder of the afternoon. The landlord meanwhile explained to us that his inn was only recently built, and was constructed to accommodate such merchants as might need to spend a considerable period in Hami. It was not yet officially opened, but when his old friend, Mr. Hunter, asked that we might be his first guests, he could not refuse him, especially in view of the long distance which we had come. This eventful day then closed with a hot sponge-bath, as, for the first time since leaving Suchow, we were able to obtain sufficient hot water for our use.

During the next few days we visited every portion of the three settlements which form the city of Hami. There is a well-built, mud-walled town in which is situated the Palace of the Khan, known by the Chinese as Wang ye.

Jenghiz Khan, in the thirteenth century, bestowed

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this oasis on his son, Chagatai, and Hami has never ceased to be ruled by a succession of Khans, who at the present day are wise enough to recognise the suzerainty of China, and thus avoid the friction which would be caused by any rebellious policy. At a little distance stood another walled city which contained the Chinese Yamen barracks and garrison, and where a good portion of the Chinese population reside. Outside, between and around these two enclosures, were the busy streets and covered bazaars, forming a business quarter for both Chinese and Turki. Some splendid parks, through which ran a wide canal, flanked the Huei Huei [1] city. Every available acre of land adjacent to the town was used for intensive market-gardening, and beyond this, to the very edge of the oasis (which stretched seven miles to north and south, and five miles to east and west), the land was brought under cultivation by Turki farmers.

As usual, we took the first opportunity of calling on the wives of our landlord. They occupied certain inner courtyards, well furnished and decorated with flowers both cut and growing. The harem contained the regulation number of four wives, and a goodly company of children, as well as a widowed relative and her daughter.

The girls wore gay dresses made in one piece, slit at the neck by a hole, through which the head passed, and which was then tied in on either shoulder. Even the smallest girls wore their dresses to the ankle. A veil, usually of white muslin, but in some cases made of coloured silk, covered the head and fell to the knees. It concealed the hands, and when in mixed company was held up and adroitly manipulated, so as to be drawn across the face or withdrawn at will. The women's

[1] Huei Huei, the Chinese word for Moslem.

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lighted, as the most sure means of keeping unwelcome guests at bay. The tins of Keating's powder, which we had on order, had failed us with the other stores, but even had we secured them, nothing can finally circumvent these insects, which creep along the rafters and drop from the ceiling on to the hapless victim beneath! We were soon fast asleep, but at dawn a still worse plague faced us, for the walls were black with loathsome flies, and not one moment's peace did we know throughout our Sabbath rest in Muleiho.

The little town was in the proud position of having been lately raised to the civic status of a '*hsien*' city, in consequence of which it now had its own Resident Civil Magistrate, whose new Yamen had just been erected.

A wooden bridge spanned the wide river which rushed by the city wall, and here the inhabitants were wont to gather in the cool of the day, at the hour when all the animals of the city were led down to be watered.

The arable land was extensive and splendidly irrigated, and there was every sign of prosperity. Strings of little donkeys, driven by Turki vendors, constantly passed our inn door laden with baskets of grapes from Turfan. The large black and white grapes were not yet ripe, but the small seedless variety was plentiful and cheap. This is the kind from which the Turfan sultana is produced in such abundance.

A band of children, with whom we made friends, took us up to a court in the Yamen buildings to see a red deer, which had been caught young in the mountains and was being reared in captivity. Its antlers were particularly fine, and we noticed that all the medicine shops of Muleiho were decorated with splendid specimens of such antlers, which are highly valued for medicinal purposes.